

RTh H. A LETTER TO HIS PARISHIONERS
ON THE USE OF
THE ATHANASIAN CREED.

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VICAR OF LEEDS.

FIFTH EDITION.

A BULWARK TO THE APOSTLES' CREED.

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CREED OF THE SAINTS, AND ANTHEM OF THE BLEST,
AND CALM-BREATHED WARNING OF THE KINDLIEST LOVE,
THAT EVER HEAVED A WAKEFUL MOTHER'S BREAST,
(TRUE LOVE IS BOLD, AND GRAVELY DARES REPROVE,)
WHO KNOWS BUT MYRIADS OWE THEIR ENDLESS REST
TO THY RECALLING, TEMPTED ELSE TO ROVE?

LYRA APOSTOLICA.

ON THE USE OF THE ATHANASIAN CREED.

DEARLY BELOVED BRETHREN,

ON certain approaching Festivals, that confession of our Christian faith which is commonly called the Creed of St. Athanasius, is appointed to be sung or said, and, therefore, I propose to offer a few remarks on that important document and most sacred symbol, called by Luther the Bulwark of the Apostles' Creed.

What is commonly called the Athanasian Creed was in use in the Church of England before the year 799^a, when we find it quoted by Denebert, Bishop of Worcester, and it was retained at the Reformation, because it was found to embody the doctrine always held by the Catholic Church—that is, by the Church in all parts of the world, consisting of all baptized persons professing the faith once delivered to the Saints, and living in communion with their canonical bishops. It would be difficult to ascertain what was the tradition universally received in all the various branches of the Church in different parts of the world *now*, and it was impossible to do so at the Reformation; but it was *not* difficult at the time when this canticle or creed was composed, that is to say, certainly not later than the year 430. At that time, by means of their metropolitans and bishops, all the different Churches in all the world were in close correspondence, and they all agreed in acknowledging that the assertions of this Creed are what they all had received from their fathers, and what the different Churches, forming the one Catholic Church, had carefully preserved as a deposit, or tradition delivered by the Apostles, by whom their Churches were founded, either directly, or from the fact of their having emanated as a colony from some apostolical Church.

Here, then, we find recorded what the Church received and retained. The only question for us to ask, is, whether what has thus been received is accordant with what is declared in Scripture—whether it can be read therein, or proved thereby. As *oral* tradition may err, it must always be subjected to examination from written tradition, or, Scripture. If the Scripture and the Church

^a This was nearly a century and a half before it was received in the Church of Rome. See Waterland's Hist., p. 226—228. So groundless is the opinion of those who would represent the retention of this creed as a remnant of Popery.

are agreed, then we may be sure that we have the truth, even though a clever man may try to prove that the Scriptures may by possibility bear some other meaning. Scripture confirms what the Church says, and what the Church says throws light upon Scripture; and surely you will all admit that the testimony of the Church ought to have more weight than the conjectures of an individual.

To assist you in ascertaining whether the Church and the Scripture are in accordance with one another, I shall lay before you in three columns, First, the assertions of the Church in the words of the Creed; Secondly, a few explanatory notes; Thirdly, the passages of Scripture by which those assertions are confirmed:—

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1. Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith.

2. Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

NOTES.

1. *Whosoever*, i. e., whoever having heard of Christianity, asks of the Church, *what must I do to be saved?* No judgment is here pronounced as to heathens, *wh t have I to do to judge them that are without?* Cor. v. 12. *Before all things*, i. e. in the first place. *Catholic faith*, i. e. the faith held by the Church as defined above.

2. It is not sufficient to say that we hold the faith; we must hold it in its fulness, simplicity, and purity; in opposition to those who seek to corrupt it either by taking from it or adding to it.

SCRIPTURE REFERENCES.

1. Preach the Gospel to every creature, he that believeth and is baptized, shall be saved, Mark xvi. 15, 16. *Without faith* it is impossible to please Him: for he that cometh to God *must believe* that he is, and that he is a rewarder of them that diligently seek him. Heb. xi. 6.

2. He that believeth not shall be damned. Mark, xvi. 16. They received not the love of *the truth*, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be *damned* who *believed not the truth!* 2 Thess. ii. 10-12. In latter times some shall *depart from the faith*, giving heed to seducing spirits. 1 Tim. iv. 1. Of your own-selves shall men arise, speaking perverse things, to draw away disciples after them. Acts xx. 30. But if any preach any other Gospel unto you than that ye have received, let him be accursed. Gal. i. 9, 10. Hold fast the form of sound words, which thou hast heard of me, in faith and

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love which is in Christ Jesus. 2. Tim. i. 13. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. 2 Tim. iii. 14. Let us hold fast the profession of our faith without wavering. Heb. x. 23. For we are not as many, which corrupt the word of God : but as of sincerity, but as of God, in the sight of God, speak we in Christ. 2 Cor. ii. 17.

.3 And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity ;

3. This is the assertion of the Church ; an assertion which it is necessary for her to make in order to vindicate her practice of worshipping the Son and Holy Ghost. To this doctrine the Socinians are in these days opposed, together with the Jews and the Mahometants. Read attentively the texts in the other column, and see how inconsistent they appear unless you hold the Catholic faith, how perfectly consistent when you believe that there is one God in Trinity, and Trinity in Unity. What is here asserted may be understood by the most illiterate person as well as the most learned,—it is simply the assertion of a mysterious fact : he can also understand that the following verses are intended, not to explain the mystery, but to guard against the equivocations of those who have attempted to explain it.

3. ONE GOD.

Exodus, xx. 3. Thou shalt have no other gods before me. 2 *Kings, xvii.* 35. Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them. *Mat. iv.* 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

IN TRINITY. *Gen. i.* 26. And God said, Let us make man in our image, after our likeness. *Gen. iii.* 22. And the LORD God said, Behold, man is become as one of us. See also *Gen. xi.* 6. *Isaiah vi.* 3-8. Holy, holy, holy is the LORD of hosts,—and I heard the voice of the LORD saying, Whom shall I send, and who will go for us ? These things said Esaias, when he saw his glory and spake of him. *John xii.* 41. *Numbers vi.* 24, 25, 26. The Lord bless thee, and keep thee ; the Lord make his face shine upon thee, and be gracious unto thee ; the Lord lift up his countenance

upon thee, and give thee peace. *Matt. iii.* 16, 17. And Jesus, when he was baptized, went up straightway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of

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God descending like a dove, and lighting upon him : And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. *Matt. xxviii. 19.* Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *2 Cor. xiii. 14.* The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

IN UNITY. *Deut. vi. 4.* Hear, O Israel, the LORD our God is one LORD. *1 Cor. viii. 4.* To us there is none other *God* but *one*. *2 Sam. vii. 22.* O Lord God there is none like thee, neither is there any *God* beside thee. *Deut. iv. 35. 39.* The LORD he is God ; the LORD he is God in heaven above, and upon the earth beneath : there is none else besides him. *Gal. iii. 20.* *God* is *one*. *James ii. 19.* Thou believest that there is one God, thou doest well. *Eph. iv. 6.* One God and Father of all, who is above all, and through all, and in you all. *1 Cor. xii. 4-6.* Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations ; but it is the same God which worketh all in all.

4. Neither confounding the Persons : nor dividing the Substance^a.

4. The Church is obliged to add this verse by way of caution, for there be some that *say* that they hold the doctrine of the Trinity but who, presumptuously seeking to explain it, confound the Persons. Such are the Sabellians, who have

4. *Distinction of Persons.* See verse 5. *Unity of Substance.* Besides the references to the preceding verse, consider *John x. 30. xvii. 11. 22.* I and my Father are one. *John xiv. 11.* Believe me that I am in the Father, and the Father in me.

^a The grand purpose of this Creed is well expressed by St. Chrysostom, in the following passage :—"Great danger is there indeed of deviation. The truth lies in a strict and narrow way, between two steep precipices : and there is reason to fear, lest, while we contend successfully against the one sort of heretics, we ourselves be wounded by the other. For, if we assert the *Unity* of the Godhead, immediately Sabellius draws that expression to his own impious sense. Again ; if we make a distinction, and say the Father is one, the Son another, the Holy Ghost another, Arius is ready to wrest that distinction of Persons into a difference of Substance. And it equally concerns us, to avoid the impious *confusion* of the one, and the mad diversity of the other ; by confessing the Godhead of the Father, Son, and Holy Ghost, to be all one, and by adding thereto a Trinity of Persons ; for thus we shall fortify ourselves against the assaults of both." S. Chrysostom. *De Sacerdotio. Lib. iv. § 4.*

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adopted an idea that God, as he appeared under different dispensations, communicated himself to mankind, sometimes as the Universal Father, sometimes as the Redeemer, at other times as the Sanctifier: thus making the distinction not *real* but only nominal. Others there are, who, seeking to avoid this extreme, fall into another, and divide the Substance; such are the Arians, who try to explain this mystery, by pretending that the three Persons are three Substances, and of different kinds, divided from each other, one being before the other and existing where the other two were not. The Church receives in humility the doctrine of the Trinity, but does not attempt to *explain* it; all that she does is to protest against the explanations set up by Sabellians and Arians, and to declare that this is not what she means by the Trinity.

5. For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

5. By *Substance*, in the former verse, is meant, *Being, Existence*. By *Person* is meant an intelligent agent, having the distinctive characters of I, Thou, He, and not divided or distinguished into more intelligent agents capable of the same character. The object of the Church in this verse is to guard against the equivocations of Sabellians. It is as needful now as it was on the day when the Creed was composed, for Sabel-

John xiv. 9. He that hath seen me hath seen the Father. *Rom. viii. 9-11.* If so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his—the Spirit is Life—the Spirit of him which raised Jesus from the dead. 1 *Pet. iv. 14.* The Spirit of the glory of God. 2 *Cor. iii. 17.* The Lord is that Spirit. *John xvi. 15.* All things that the Father hath are mine: therefore said I, that He, (i. e. the Spirit of Truth, the Holy Ghost,) shall take of mine, and shall shew it unto you. *Ephes. ii. 18.* Through him we both have access by one Spirit unto the Father.

5. *One Person the Father.* *Matt. xvii. 5.* A voice out of the cloud which said, This is my beloved Son. *John vi. 39.* 44. This is the Father's will which hath sent me. No man shall come to me, except the Father which hath sent me draw him. 1 *Cor. viii. 6.* One God, the Father. 1 *John ii. 22.* He is antichrist, that denieth the Father and the Son.

One—of the Son, as generally distinguished from the Father. 1 *Cor.*

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lianism is very prevalent among those who defer not to this Creed, although it is impossible to understand Scripture without a belief in the three Persons.

viii. 6. One Lord Jesus Christ. *John i. 18.* The only begotten Son, and all other passages where the Relation of Father and Son is mentioned. *John v. 17.* My Father worketh hitherto, and I work, and similar passages. *John xvii. 5.* O

Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was: and similar addresses. 1 *John iv. 9.* God sent his only begotten Son into the world, and similar passages. One—of the Holy Ghost, as distinguished from both. *John xv. 26.* When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father. *John xiv. 26.* The Comforter, which is the Holy Ghost, whom the Father will send in my name. *John xvi. 13, 14.* He shall not speak of himself; but whatsoever he shall hear, that shall he speak. He shall receive of mine, and shall shew it unto you. *Acts viii. 29.* The spirit said unto Philip, Go near, &c. He spake unto Peter. *Acts x. 19, 20.* *Acts xiii. 2. 4.* The Holy Ghost said, Separate me Barnabas and Saul—so they, being sent forth by the Holy Ghost, departed. *Romans viii. 27.* He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints.

6. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

6. As the equivocations of the Sabellians rendered the last verse necessary, so this is necessary to guard against the equivocation of Arians. When the Church speaks of a Trinity and admits that there is a difference in respect of some personal acts and properties, she contends that there is no difference between the three Persons as to their Substance or Godhead. Observe, the

6. Godhead of the Father. *Exodus lii. 14.*

I AM:

Of the Son. *John viii. 58.* I AM *Rom. viii. 9.* The Spirit of God and of Christ. *Isaiah xlv. 6.* Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts, I am the first, and I am the last, and besides me there is no God. 1 *Cor. xii. 6.* It is the same God which worketh all in all. *Eph. iv. 6.*

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Church still forbears to explain *how* these things can be; she simply states the revealed facts, against those who, by attempting to explain what is inexplicable, pervert them.

One God and Father of all, who is above all, and through all, and in you all. *Ps.* xlv. 3. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy Majesty. *John* v. 19.

What things soever, He (the Father) doeth, these also doeth the Son. 1 *Cor.* i. 24. Christ the power of God, and the *Wisdom* of God. *Col.* ii. 9. For in him dwelleth all the fullness of the Godhead bodily. *Phil.* ii. 6. In the *form of God* and *equal* with God. *John* x. 30 with xiv. 9—11. I and my Father are one. *John* xvi. 15. All things that the Father hath are mine. *Isaiah* xl. 25. To whom then will ye liken *me*, or shall I *be equal*? saith the Holy one. *Is.* xlix. 7. The LORD, the Redeemer of Israel, and his *Holy One*. *Acts* iii. 14. Ye denied *the Holy One* and the Just. *Zech.* xiii. 7. The man that is my *fellow*, saith the LORD of hosts. *Rev.* xxi. 22. 23. The Lord God Almighty and the Lamb are the temple, —the Glory of God did lighten it, and the Lamb is the light thereof. *Rev.* v. 13. Honour and glory be unto the Lamb for ever and ever—*Of the Spirit.* 1 *John* v. 6. The Spirit is truth. 1 *Pet.* iv. 14. The Spirit of Glory and of God. *Acts* v. 3. 4. Why—lie to the Holy Ghost,—thou hast not lied unto men, but unto God. *Heb.* ix. 14. The eternal Spirit. *Luke* i. 35. The Holy Ghost—the power of the Highest—God. *Dan.* iv. 17. This matter is by the decree of the watchers, and the demand by the word of THE HOLY ONES; to the intent that the living may know that the Most High ruleth in the kingdom of men.

7. Such as the Father is, such is the Son: and such is the Holy Ghost.

7. If the Son and Holy Ghost where not *perfect* God, the Holy Scriptures

7. See the references to the verse preceding.

would be involved in strange inconsistency; commanding us, on the one hand, to worship God only; and sanctioning and enjoining, on the other hand, the worship of the second and third Persons in the Trinity. The Church is therefore most explicit in her assertions on this point; repeating in this verse what she stated in the last, so that it may be clearly understood that

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when she speaks of the Son as God and of the Holy Ghost as God, she does not intend these words to be understood in a secondary or qualified sense, as Heretics would explain them; but in all the simplicity and fulness of their meaning.

8. The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

8. For example, as the Father is uncreated, incomprehensible, and eternal, so are the Son and Holy Ghost. The object is still not to explain, but to guard against equivocations.

8. *Ps.* xc. 2. Even from everlasting to everlasting, thou art God. *Isaiah* xliii. 10. Before me there was no God formed, neither shall there be after me. *Col.* i. 17. And He (Christ) is before all things, and by him all

things consist. *John* i. 1. In the beginning was the Word. *Heb* xiii. 8. Jesus Christ the same yesterday, to-day, and for ever. *Micah* v. 2. He, who is the Ruler of Israel, whose goings forth have been of old, from everlasting. *Rev.* i. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, (i. e. Jesus Christ,) which is, and which was, and which is to come, the Almighty. *See also Rev.* i. 11. 12. 13. xxi. 6. xxii. 13. *Of the Spirit.* *Heb.* ix. 14. The eternal Spirit. *Rev.* iv. 11. Thou (He that sat on the throne) hast created all things, and for thy pleasure they are and were created. *Col.* i. 15. 17. All things were created by him, and for him; and he is before all things, and by him all things consist, who is the image of the invisible God. *Ps.* civ. 30. Thou sendest forth thy Spirit, they are created. *Gen.* i. 2. The Spirit of God moved on the face of the waters.

9. The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

9. *Incomprehensible*, i. e. not to be comprehended within any bounds. This is the old meaning of the word, though it is now generally used to signify that which cannot be conceived or imagined. In either sense the truth is asserted; but the word is here employed to translate a latin word

9. *Jer.* xxiii. 24. Do not I fill heaven and earth saith the Lord. 1 *Kings* viii. 27. The heaven, and the heaven of heavens, cannot contain thee. *Duet.* x. 17. God of gods, and Lord of lords, a great God, a mighty and a terrible. *Rev.* xix. 16. The Son is,—KING OF KINGS, AND LORD OF LORDS. *Eph.* i.

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signifying, omnipresent, or every where present. Besides the references in the other column, consult those which have been already given, and which confirm the assertions of the Church as to the Divinity of the Son and Holy Ghost;—if they be God, one with the Father, of course they must be omni-present.

10. The Father eternal, the Son eternal: and the Holy Ghost eternal;

10. This verse must to the plain reader appear superfluous. If the Son be God, it would seem to follow that he must be eternal; and so, with respect to the Holy Ghost. But there are persons who in their zeal to explain away the truth, seem to assent to the Church when she asserts that the Son is God,—and yet deny his eternity, saying there was a time when he was not, and making him *a* God, an inferior created God. Such were the Arians. Modern Socinians, or, as they call themselves, “Unitarians,” go further. They cannot deny that our Lord is called in Scripture *God*, but then they pretend that this is only a Jewish mode of speaking of a great prophet! So necessary is it for the Church to be explicit as to what she has received.

23. The fulness of him that filleth all in all. *Ps.* cxxxix. 7. Whither shall I go from thy Spirit? If I ascend up into heaven, thou art there, &c. 2 *Cor.* xiii. 14. The communion of the Holy Ghost, be with you *all*. *Rev.* i. 4. The seven spirits which are before his throne. *Zech.* iv. 10. Those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

10. *Isaiah* ix. 6. The everlasting Father. *Isaiah* xlviii. 12. *The Father says*, I am he: I am the first, I also am the last: *see also* xli. 4; xliv. 6. *Rev.* xxii. 13. *The Son says*, I am Alpha and Omega, the beginning and the end, the first and the last. *See also Rev.* i. 11. *John* i. 1. In the beginning was the Word, and the Word was with God (i. e. the Father,) and the Word was God (i. e. the Son.) *John* xvii. 5. O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. *John* i. 3. *All* things were made by him; (i. e. the Son) and without him was not *any thing* made that was made. *Col.* i. 17. He is before all things, and by him (i. e. the Son) all things consist. *Heb.* xiii. 8. Jesus Christ the same yesterday, to-day, and

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11. And yet they are not three eternal: but one eternal.

12. As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.

13. So likewise, the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty;

11. This verse, with those that follow to v. 19, is necessary, to obviate the calumny of those who accuse the Church when she states the facts of Revelation either of denying the divine Unity, or of enjoining the worship of more gods than one.

12. Heretics are led into error by their metaphysical refinements. The Church avoids all metaphysical explanations. She attempts not to explain *how* the mystery exists,—she only wishes clearly to state the revealed fact, which is, that in the Deity there is a common nature and divinity, with personal distinctions.

15. xvi. 9. with 13. *Gen. xvii. 1.* I am the Almighty God. *Gen. xxxv. 11.* I am God Almighty. See also *Exod. vi. 3.* *Ps. xlv. 3.* Gird thy sword upon thy thigh, O most Mighty. *John v. 19.* Whatsoever he (i. e. the Father) doeth, that also doeth the Son. *Is. ix. 6.* The mighty God. *Col. ii. 10.* The

for ever. *As the Father and the Son are eternal, so is the Spirit of God and of Christ* styled, *Heb. ix. 14,* The eternal Spirit, *through whom they act. Titus iii. 5; Matt. iii. 11; Rom. i. 4.*

11. *1 Cor. viii. 4.* There is none other God but one.

12. See verses 9. 8. and 11.

13. *God the Father. Rev. xxi. 22.* The Lord Almighty and the Lamb are the temple of it. *God the Son, who appeared to the patriarchs. See Gen. xxxi. 11. with 13; and xxxv. 9. 13. and*

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head of all principality and power. *Heb. i. 3.* Upholding all things by the word of his power. *Rev. i. 8.* I am Alpha and Omega, saith the Lord, the Almighty. *See also John xiv. 14; Eph. i. 21; Phil. iii. 21; Heb. ii. 8; 1 Pet. iii. 22.*

God the Holy Ghost. Luke i. 35. The Holy Ghost—the power of the Highest. *1 Cor. xii. 4. 11.* The same Spirit—dividing to every man severally as he will. *1 Cor. ii. 10.* The Spirit searcheth all things, yea, the deep things of God.

14. And yet they are not three Almighty, but one Almighty.

14. The great object in all these assertions, continues to be to maintain that, while we hold the doctrine of the Trinity, we are never to forget that the Son and Holy Ghost are *very* God of very God, and not gods in an inferior sense, *secondary* gods, which would make us polytheists and idolaters.

14. *1 Cor. viii. 4.* There is none other God but one.

15. So the Father is God, the Son is God: and the Holy Ghost is God;

15. *The Father is God. John vi. 27.* God the Father.

The Son, God. Is. ix. 6.

The mighty God. *Is. xl. 3.* Make straight in the desert a highway for our God. *Ps. xlv. 6. compared with Heb. i. 8.* Thy throne, O God, is for ever and ever. *Hosea i. 7.* I will save them by the Lord their God. *Is. vii. 14. compared with Matt. i. 23.* Emmanuel, God with us. *John i. 1.* The Word was God. *John xx. 28.* My Lord and my God. *See Ps. xxxv. 23. Acts xx. 28.* Feed the Church of God, which he hath purchased *with his own blood. Rom. ix. 5.* Christ is over all, God blessed for ever. *1 Tim. iii. 16.* God was manifest in the flesh—received up into glory. *Titus ii. 10.* God our Saviour; 13. The great God. *1 John iii. 16.* Hereby perceive we the love of God, because he laid down his life for us. *1 John v. 20.* The true God, and eternal life. See also the passages, too numerous to be cited, in which his divinity is shewn from his attributes, from the divine worship paid to him, the faith, hope, and trust placed in him, the thanksgivings offered to him.

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The Holy Ghost, God. *Luke i.* 35. That holy thing which shall be born of thee shall be called the Son of God. *Matt. i.* 18. She was found with child of the Holy Ghost. *Acts v.* 3, 4. Why—lie to the Holy Ghost—thou hast lied unto God. *John iii.* 6. Born of the Spirit. 1 *John v.* 4. Born of God. 1 *Cor. iii.* 16. Ye are the temple of God. 1 *Cor. vi.* 19. Your body is the temple of the Holy Ghost.

16. And yet they are not three Gods: but one God.

16. 1 *Cor. viii.* 4. There is none other God but one.

17. So likewise, the Father is Lord, the Son Lord: and the Holy Ghost Lord;

17. *The Father, Lord.* *Matt. xi.* 25. O Father, Lord of heaven and earth. *The Son, Lord.* 1 *Tim. vi.* 15. The King of kings, and Lord of lords.

See also *Rev. xvii.* 14; *xix.* 16. *Luke ii.* 11. Christ the Lord. *Acts x.* 36. Jesus Christ,—He is Lord of all.

The Holy Ghost, Lord. 2 *Cor. iii.* 17. The Lord is that Spirit: the Spirit of God and of Christ. *Is. vi.* 8, 9. I heard the voice of *the Lord*, saying, Go and tell this people. *Acts xxviii.* 25, 26. Well spake the Holy Ghost by *Esaias* saying, Go, &c.

18. And yet not three Lords: but one Lord.

18. *Deut. vi.* 4. The LORD our God is one LORD.

19. For like as we are compelled by the Christian verity, to acknowledge every person, by himself to be God and Lord;

20. So are we forbidden by the Catholic Religion: to say, There be three Gods, or three Lords.

19. 20. Let not the Church be charged with consequences against which she protests. She resolutely protests against the inference of her opponents. Although she seeks not to penetrate a mystery which is above the reach of human reason, although she is opposed to all metaphysical subtleties which by seeking to explain what is inexplicable, lead on to the virtual renunciation of the truth,—still while she worships a Trinity of Persons she resolutely maintains the divine Unity. The Church is as much *Unitarian* as she is *Trinitarian*, "For like as we are compelled," &c.

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21. The Father is made of none: neither created, nor begotten.

21. The equality and union of the sacred Three having been now asserted in opposition to those metaphysicians who presume to explain away the truth of the Gospel, the Church is now compelled by the perverseness of these disputers, to state

plainly what has been revealed to her with respect to their distinction as set forth by the several personal characters of the Father, the Son, and Holy Ghost. Still observe, that the Church is not attempting to explain. She only asserts—consult Scripture, and see if her assertions cannot be proved thereby.

22. The Son is of the Father alone: not made, nor created, but begotten.

22. The mysterious fact is here stated, that there is an everlasting distinction between the Persons, but no attempt is made to explain how it is, or can be. It is a revealed fact.

21. *Job xxxviii.* 4. Where wast thou when I laid the foundations of the earth? *Is. xliii.* 13. Before the day was I am he—I shall work, and who shall let it? *John v.* 26. The Father hath life in himself.

22. *John i.* 14. And we beheld his glory, the glory as of the only-begotten of the Father. *John i.* 18. The only-begotten Son, which is in the bosom of the Father. *John iii.* 16. 18. His only-begotten Son. See also *Heb. i.* 5. 6. 8. 10; *Heb. v.* 5; 1 *John iv.* 9. Compare the references to verse 8.

23. The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

23. The object in this and the preceding verse is merely to state that there is a distinction between the Persons, but it is impossible to conceive its nature. The Son and Holy Ghost are both of the Father, the one by generation, the other by

procession—the mode of this we know not. The Greek Catholics object to the insertion "*and of the Son,*" on the ground that it was not in the original Creed. Whether this be a fact or not, the doctrine was anciently received by the Eastern as well as the Western Catholics, and can be proved from Scripture.

23. *John xiv.* 26. The Holy Ghost whom the Father will send. *John xv.* 26. The Spirit of truth, which proceedeth from the Father. *John xv.* 26. The Comforter whom I will send unto you from the Father. *John xvi.* 7. I will send him unto you. *xvi.* 14. 15. He shall receive of mine.—He shall take of mine, and shew it unto you. *John xx.* 22. He breathed on them, and said, Receive ye the Holy Ghost.

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24. So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

24. Let it be clearly understood, that when the Church is speaking of the distinction of the three Persons in the Godhead, she does not mean as some people foolishly think, that there are three Fathers, or three Sons,—she has shewn her meaning to be that there is “ One Father,” &c.

24. *Ephes. iv. 6.* One God and Father of all. *1 Cor. xii. 12.* One, the only-begotten Son. As the body is one so also is Christ. *Eph. iv. 4.* There is one Spirit. *1 Cor. xii. 11. 13.* That one and the self-same Spirit—For by one Spirit we are all baptized into one Body.

25. And in this Trinity, none is afore or after other : none is greater or less than another ;

25. Here we come again to the equality and unity, which is to be resolutely maintained. For, I repeat it, the Church is *Unitarian* as well as *Trinitarian*, and must not permit her enemies to assume a designation which would imply the contrary, without uttering her protest.

25. *John xvi. 15.* All things that the Father hath are mine : therefore said I, that he (i.e. the Holy Ghost) shall take of mine, and shall shew it unto you. *xvii. 5.* And now, O Father, glorify thou me with *thine own self*, with the glory which I had with thee before the world was.

26. But the whole three Persons are co-eternal together : and co-equal.

26. *See verse 10.* The co-equality is gathered from the identity of titles and attributes.

27. So that in all things, as is aforesaid: the Unity in Trinity, and Trinity in Unity is to be worshipped.

27. The sum of the whole matter is this—that as was stated at the outset, *in all things*, whether we look to the distinction of the Persons, as we sometimes must, or to the Unity of the Godhead, which is equally necessary, we must worship the Unity in Trinity, and the Trinity in Unity.

28. He therefore that will be saved : must thus think of the Trinity.

28. And, therefore, the answer of the Church to him who asks of her “ *What must I do to be saved?* ” is this,—“ You

28. *John iii. 18.* He that believeth on him (i. e. the Son) is not condemned : but he that believeth not is condemned

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must worship the Unity in Trinity, and the Trinity in Unity,—holding the doctrine, not as Sabelians, or Arians, or any other heretics, may seek to explain it, in order to accord with their metaphysical speculations, to render it more palatable to the world, or to reconcile what they think difficulties in Scripture,—but holding it simply, plainly, unequivocally in all its inexplicable fulness, such as you find it revealed, not explained, in Scripture.” People may complain of this and think it hard,—but if they ask of the Church, the Church *cannot go beyond the Word of the Lord her God to do less or more.*

must worship the Unity in Trinity, and the Trinity in Unity,—holding the doctrine, not as Sabelians, or Arians, or any other heretics, may seek to explain it, in order to accord with their metaphysical speculations, to render it more palatable to the world, or to recon-

already, because he hath not believed in the name of the only-begotten Son of God. *John iii. 36.* He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth upon him. *John viii. 24.* I said therefore unto you, That ye shall die in your sins: for if ye believe not that *I am He*, ye shall die in your sins. *Acts xiii. 39.* And by him all that believe are justified. *Rom. iii. 28.* Therefore we conclude a man is justified by faith. *Matt. xxviii.*

19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *For what we are to believe concerning the Father, and the Son, and the Holy Ghost, see the references to the preceding verses.* *Mark xvi. 15. 16.* Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.

29. Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

nity in Unity. But this is not *all*,—we must moreover believe *rightly*, i. e. without suffering the doctrine to be perverted, or explained away, the Incarnation of our Lord Jesus Christ.

29. Having thus warned us against the perversions and equivocations of the Heretics, the Church returns from this long but necessary digression. In the 3rd verse it was stated that the Catholic faith is this, that we worship one God in Trinity and Tri-

great is the mystery manifest in the flesh.

29. *Matt. i. 23.* Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted, is, God with us. *John vi. 40.* This is the will of Him that sent me, That every one that seeth the Son, and believeth on him, may have everlasting life. *John iii. 18.* He that believeth not is condemned already. *1 Tim. iii. 16.* Without controversy, of godliness: God was manifest in the flesh. *Gal. iv. 4.* God sent forth

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his Son made of a woman. *Acts xiii.* 38. Through this man is preached unto you the forgiveness of sins. 1 *Tim. ii.* 5. 6. There is one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all. *Heb. ix.* 26. Once, in the end of the world, he appeared to put away sin. *Heb. x.* 5. Sacrifice and offering thou wouldest not, but a body thou hast prepared me. *John i.* 14. The word was made flesh. 1 *John iii.* 5. He was manifested to take away our sins. 1 *John iv.* 14. The Father sent the Son to be the Saviour of the world. 2 *John* 7. Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. 1 *John iv.* 2, 3. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God : and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God ; and this is that spirit of antichrist, whereof ye have heard it should come, and even now already is it in the world. *Heb. ii.* 1-3. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For how can we escape if we neglect so great salvation.

30. For the right faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;

30. This verse contains the assertion of the Church of what she has received by tradition on this point. Examine the Scripture references at verses 5. 6. 13. 15. and 22. and you will find the perfect coincidence of the tradition of the Church and the declarations of Scripture. You will thus have two witnesses to the truth.

30. *Matt. x.* 32. 33. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.

31. God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world ;

31. But, alas ! here again proud men, by attempting to explain what is inexplicable, have rendered it necessary for the Church to be more explicit in her statement. As the Arians made

31. *John xvii.* 24. Thou lovedst me before the foundation of the world. *John x.* 30. I and my Father are one. *John vii.* 29. I am from him, and he sent me. *John i.* 1. 2. 3. In the

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Christ to be a kind of God by office and not by nature, so there were others, among whom were formerly the Apollinarians and subsequently the Anabaptists, who vainly imagined that Christ had no *human* body at all, or that he brought it with him from Heaven, and did not take it from his Virgin mother. This is not, perhaps, the extreme into which the present age is likely to run—Yet since such absurdities have been broached, the Church is compelled by way of caution to add this verse.

beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. *Col. i. 16.* By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. *Gal. iv. 4.* When the fulness of the time was come, God sent forth his Son, made of a woman.

John. i. 14. The Word was made flesh. *Rom. i. 3.* Jesus Christ, which was made of the seed of David according to the flesh. *Luke ii. 52.* Jesus increased in wisdom and stature, and in favour with God and Man.

32. Perfect God, and perfect Man: of a reasonable soul, and human flesh subsisting;

32. Here, again, the Church is obliged to be particular. For when she asserts that Christ is God,—the Arians and Photinians, thinking to escape a metaphysical difficulty, would say “Yes,—we admit Christ to be God, that is to say, in a certain sense of that word,—a kind of God.” “No,” says the Church, “we mean *perfect* God. We have nothing to do with any metaphysical speculations, we confine ourselves to the revealed fact,—he is perfect God.” So the Apollinarians and Anabaptists would say: “Yes, we believe Christ

32. *Perfect God.* See the Scripture references at verses 5. 6. 13. 15. and 22. *Perfect Man.* See references to verse 31. *Of a reasonable Soul.* *John xiii. 1.* Having loved his own. *Mark iii. 5.* And when he had looked round about on them with anger. *John xi. 33.* He groaned in the spirit. *Matt. xxvi. 38.* My soul is exceeding sorrowful. *John xi. 35.* Jesus wept. *Of human flesh subsisting.* *Heb. ii. 14. 16.* As the Children are partakers of flesh and blood, he also himself likewise took part of the same,—He took

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33. Equal to the Father, as touching his God-head: and inferior to his Father, as touching his Manhood.

to have been a man in a certain sense,—he had a human body, but the Logos, or Word, supplied the place of a reasonable soul.” “No,” says the Church, “what we mean is, without equivocation, that he was perfect Man.”

33. It is important in these days to remember what is asserted in this and the preceding verse, since Socinians, when they attack the Catholic doctrine, think that they can refute the Church by the adduction of passages declaratory of the human nature of our blessed Lord. And persons, who forget this Creed, are sometimes perplexed for an answer. The answer ought to be: “We, too, not only believe but contend that Jesus Christ was perfect man, all that we say is, that he is *also* perfect God, equal to,” &c.

not on him the nature of angels; but he took on him the seed of Abraham. *Luke xxiv.* 39. 40. A spirit hath not flesh and bones, as ye see me have. *John xix.* 33. 34. When they saw that he was dead already, they brake not his legs: but one pierced his side.

33. *Equal to the Father.* *Zech. xiii.* 7. The man that is my fellow, saith the LORD of hosts. *John x.* 30. I and my Father, are one. *John xvii.* 5. Glorify thou me with thine own self, with the glory which I had with thee before the world was. *John xvi.* 15. All things that the Father hath are mine. *John v.* 23. All men should honour the Son, even as they honour the Father. *John v.* 21, For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. *Rev. iii.* 21. To him that overcometh will I grant to sit upon my

throne, even as I also overcame, and am set down with my Father in his throne. *Rev. xxii.* 1. The throne of God and of the Lamb. *Inferior to the Father.* *John xiv.* 28. 31. My Father is greater than I—as the Father gave me commandment, even so I do. *John v.* 30. I seek not mine own will, but the will of the Father which hath sent me. *1 Cor. xi.* 3. The Head of Christ is God. *Phil. ii.* 7. Christ made himself of no reputation, and took on him the form of a servant. *Mark xiii.* 32. Of that day and that hour knoweth no man, neither the Son, but the Father.

34. Who although he be God

34. But here we are attacked by another sort

34. *1 Cor. viii.* 6. To us there is,—but one Lord

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and Man: yet he is not two, but one Christ;

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of enemy; those who, because they believe that Christ is perfect man, without denying his divinity, nevertheless presume to speak of him with that familiarity and disrespect which cannot fail to shock all those who holding the Catholic Faith believe, that although Jesus be perfect God and perfect Man, yet he is but one Christ—God-Man,—neither to be approached, nor thought of, nor spoken of, *merely* as man.

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Jesus Christ. *Eph. iv.* 5. One Lord, one faith, one baptism. *Rom. v.* 15. The gift by grace, which is by one man, Jesus Christ. *Rom. v.* 17. They shall reign in life, by one, Jesus Christ. 1 *John ii.* 22. Who is a liar, but he that denieth that Jesus is the Christ?

35. One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God.

36. One altogether; not by confusion of Substance: but by unity of Person.

35, 36. The object in these verses is to reject all notions inconsistent with a union of the natures divine and human, or with their continuing distinct, though united. The purpose of the Church is to maintain the fact, and, without attempting to explain it herself, to guard against the false inferences and wrong explanations of others. In ancient times the Apollinarians sought to explain the mystery by confounding the two natures in one, by which the Godhead was subjected to change. This gave rise to the caution taken in these verses. I

am not aware that any modern sect has fallen into this error. But the Catholic Church is not of one age, or of one place, it is of all time, and all places. As she administers the Sacraments through ministers of apostolic succession, until the end of the world, so she is to teach by her formularies, creeds, and liturgy, till time

35, 36. *Heb. ii.* 16. For verily he *took* not on him the nature of angels, but he took on him the seed of Abraham. *Phil. ii.* 7. He took upon him the form of a servant, and was made in likeness of men. *Heb. ii.* 14. As the children are partakers of flesh and blood, he also took part of the same. *Heb. ii.* 17. In all things it behoved him to be made like unto his brethren. 1 *Cor. viii.* 6. But to us there is but one God, the Father, of whom are all things,—and one Lord Jesus Christ, by whom are all things, and we by him.

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shall be no more. Suffice it for the humble Christian to know, that without any confounding or mingling of the two natures into one nature, but by uniting them both, our blessed Saviour is one Person ; one I, one He, one Christ.

37. For as the reasonable soul and flesh is one man : so God and Man is one Christ.

37. This verse is not added as an explanation of an inexplicable mystery, but simply to shew, so as to admit of no equivocation, what the Church means in the preceding verses. The Church does not hold, she in fact denies, (as in the Eutychian controversy,) that Christ is one, *as* soul and body are one.—She only means here “ as truly one.”

38. Who suffered for our salvation : descended into hell, rose again the third day from the dead ;

38. This verse, on the other hand, is too sadly applicable to our own times, when so many there are who deny the atoning merits of the sacrifice of the cross. When the fact of such a sacrifice is admitted, there is not much room for cavil as to the nature of the doctrine, therefore the Church passes on to other revealed facts, as they are stated in the Apostles' Creed. It is here to be observed, that the doctrine of the atonement is a tradition of the Church,—How clearly it is expressed in Scripture may be seen in the next column. *Hell*, from an old word, *Hil*, to *hide*,—the general receptacle of departed souls. Where and what that place is, we know not. But to assert this fact *was* neces-

38. *Gen. iii. 15.* It shall bruise thy head, and thou shalt bruise his heel. *Isaiah liii. 5.* He was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed. *Dan. ix. 26.* Messiah shall be cut off, but not for himself. *Matt. i. 21.* Thou shalt call his name Jesus : for he shall save his people from their sins. *John i. 36.* Behold the Lamb of God ! *Rom. iii. 25.* Whom God hath set forth to be a propitiation through faith in his blood. *Rom. iv. 25.* Who was delivered for our offences, and was raised again for our justification. *1 Cor. i. 18.* For the preaching of the cross is to them that perish foolishness : but

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sary, since some heretics denied that our Lord had a soul, imagining that the divinity was in him as such. It is necessary to assert it, as some persons there are now who deny the existence of an intermediate state.

unto us which are saved it is the power of God. *2 Cor. v. 21*. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *1 Cor. xv. 3*. Christ died for our sins. *Gal. i. 4*.

Who gave himself for our sins. *Ephes. i. 7*. In whom we have redemption through his blood. *ii. 13*. Are made nigh by the blood of Christ. *Coloss. i. 20*. Having made peace through the blood of his cross. *1 Thess. v. 10*. Who died for us. *Heb. ii. 14*. That through death he might destroy him that had the power of death. *Heb. vii. 27*. He offered up himself. *Heb. ix. 12*. By his own blood, he entered in once into the holy place, having obtained eternal redemption for us. *Heb. ix. 26*. To put away sin by the sacrifice of himself. *1 Pet. ii. 24*. Who his own self bare our sins in his own body on the tree. *1 Pet. iii. 18*. For Christ hath once suffered for sin, the just for the unjust. *1 Pet. iv. 1*. As Christ hath suffered for us. *1 John iii. 5*. He was manifested to take away our sins. *1 John ii. 2*. And he is the propitiation for our sins. *Descended into Hell, or Hades. Acts ii. 31*. His soul was not left in hell. *1 Pet. iii. 19*. He went and preached unto the spirits in prison. *Luke xxiii. 43*. To-day shalt thou be with me in paradise. *Rose again. Luke xxiv. 46*. Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.

39. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from thence he shall come to judge the quick and the dead.

39. *Ascension. Luke xxiv. 51*. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. *See also Acts i. 9, 10, 11. Session on the right hand of the Father.*

Psalm cx. 1. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. *Romans viii. 34*. Who is even at the right hand of God. *Coloss. iii. 1*. Christ sitteth on the right hand of God. *Acts*

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vii. 56. Behold, I see the heavens opened, and the Son of man standing at the right hand of God. *Our Judge. Acts x. 42.* He which was ordained of God to be the Judge of quick and dead. *Acts xvii. 31.* God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance to all men in that he hath raised him from the dead.

40. At whose coming all men shall rise again with their bodies: and shall give account of their own works.

41. And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

40. 41. Some persons have denied, and do deny the doctrine of eternal punishments, but they are obliged to bend Scripture strangely to give any thing like support to their notions. Whereas in this, as in all other respects, the letter of Scripture accords with the tradition of the Church. The sentence is awful, is appalling, and may well cause those who are asleep to awake that Christ may give them light. Yet perhaps less offence has been taken at this, the only really damnatory clause in this formulary, than at some other assertions. Alas! men can easily deceive themselves as to their works. By making many allowances for themselves, they flatter themselves that they are not sufficiently evil-doers to come under the curse, even though they do the very deeds they censure in others. But where the question is as to their faith, they find the answer not so difficult. Most men wish to deceive, not to enlighten their conscience. And well will it be if they

40. *Job xix. 26.* Though after my skin, worms shall destroy this body; yet in my flesh shall I see God. *John v. 28. 29.* All that are in the graves shall hear his voice, and shall come forth. *Rev. xx. 12,* I saw the dead, small and great, stand before God. *Rom. xiv. 12.* So every one of us shall give account of himself to God.

41. *John v. 28. 29.* The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *Matt. xvi. 27.* The Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. *2 Cor. v. 10.* We must all appear before the judgment-seat of Christ; that every man may receive the things done in his body, according to that he hath done, whether it be good or bad. *Matt. xxv. 46.* The righteous shall go into life eternal. *Matt.*

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will always seek to ascertain whether if they hate the light, it be not because their deeds are evil. On the other hand, it is highly important for those who have faith, constantly to bear in mind that faith without works is dead, and that for their works they will have to render a fearful account.

42. This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.

42. A man is not condemned merely for unbelief, as if want of faith were a greater sin than any other. The Church and the Scripture address themselves to man as a being *already* condemned, and carrying in him the seeds of death, temporal and eternal. To such a being they point out the way to escape. But if he will not believe the Scripture and the Church, he will not apply to those means. He remains, therefore, in his original condemned state, a creature sinful and condemned, and thus, under ordinary circumstances, he cannot be saved.

xxv. 41. Depart from me, into everlasting fire. *Jude 7.* Suffering the vengeance of eternal fire. *Rev. xiv. 11.* The smoke of their torment ascendeth up for ever and ever.

42. *John iii. 18.* He that believeth on him is not condemned: but he that believeth not is condemned *already*. *Gal. i. 8.* Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. *2 Thess. ii. 15.* Therefore, Brethren, stand fast, and hold the traditions which ye have been taught, whether *by word or by our Epistle*. *Jude 3.* Earnestly contend for the faith which was once delivered unto the saints.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Church concludes, by reducing her faith to practice, and by ascribing to each Person of the Godhead that glory, as it was asserted in *the beginning*, by original apostolic tradition, as it is now received by the Catholic Church, and ever shall be, world without end.

Such, then, is the answer of the Church to him, who, conscious that by nature he is a sinful creature, enquires of her, What must I do to be saved? Our Saviour assures us, That he who believeth, and is baptized, shall be saved; or put into that state in which he is not by nature,—a state of salvation. He is to believe something. This is evident. But what? One man tells you one thing, another man tells you another thing. The Church tells you what the Apostles told her. It is possible that mistakes may have arisen in the handing down of what the Church thus received from the Apostles. And Romanists have sometimes asserted for tradition what is not really such. Therefore the Church not only permits but requires us to compare her assertions with “Holy Scripture, which containeth all things necessary to salvation^c.” This we have now done; and having found the Church to be supported by Scripture, having proved all things, let us hold fast to that which we have found to be good.

To the rule here asserted, the Church does not presume to say that no exceptions shall be made. But the exceptions, if made, are to be made by the Lord God himself, and not by the Church, who is commissioned only to proclaim the general rule. If the expressions used are strong, they are not stronger than the words used by our blessed Lord himself, *He that believeth not, shall be damned*. Are the words of our Saviour to be understood with certain qualifications? Then let the same qualifications be extended to the words of the Creed; in which, observe, are expressed, not the inference of man from Scripture; but the doctrine received by the Church before the Scriptures of the New Testament were penned. As the Head spake, so speaks the mystical Body; as the Lord, so the Spouse. If it be asserted that the one is uncharitable, the same charge is applicable to the other; and that charge brought against the eternal Son of God, who gave his life to be a ransom for many, would be blasphemous, were it not palpably absurd. But the question is not one of charity,—it is one which relates entirely to fact. *Is* it the truth, however unwelcome, or unpalatable, or contrary to the spirit of the age, that the Creed asserts? This is the question, the only question. And it is to be answered by ascertaining, as we have done, whether the assertions thus made, be accordant with the Scriptures. We have found that the Church and the Scriptures unite in saying the same thing. And surely the Church may ask with the Apostle, “Am I your enemy, because I tell you the truth?” If that be true which this Creed contains—the want of charity would be *not* in the declaration of it, but in the *refusing* to declare it. And, after all, why should men take such offence at the strong expressions of the Church and the Scriptures? The

assertion, or the non-assertion, does not alter the state of the case. The fact still remains as it was. If I tell a man he is dishonest, does my saying so *make* him dishonest? If he is not dishonest, he may easily convict me as a slanderer, and establish his own good character. And if the Church tells a man that he is in a perilous state unless he worship one God in Trinity, and Trinity in Unity, does the Church *cause* him to be in a perilous state? Instead of reviling the Church, let him prove her to be in error. But if his state *be* one of peril, let him thank the Church, which charitably seeks to rouse him from his security in unbelief, though she incur thereby hatred and ill-will. The charity of the Church is shown by her fearlessly maintaining the truth. By a contrary course, she might add to her numbers, she might become more popular, she might increase what worldly people call the efficiency and stability of *the Establishment*: but perish the Establishment rather than the Church should sacrifice a particle of God's truth. Let her members dwindle to two or three, with those two or three assembled to witness a good confession, there will be the golden candlestick, and Christ walking in the midst thereof.

I must add, in conclusion, that the Creed was certainly not composed by St. Athanasius. Nor can it be attributed to any author. It is unfortunate, indeed, that the name of St. Athanasius has been attached to it. That Father was a great and good man, persecuted by the Arians for his faith in the Trinity, and worthy to be had in everlasting honour, among the noble army of martyrs, in the Church triumphant as well as militant. But the Catholic Church refuses to call any man master, or to receive any man's name. "The Church," says Epiphanius, "was never called so much as by the name of any apostle: we never heard of Petrians, or Paulians, or Bartholemæans, or Thaddæans, but only Christians from Christ." "I honour Peter," says St. Gregory Nazianzen, "but I am not called a Petrian, I honour Paul, but I am not called a Paulian; I cannot bear to be named from any man, who am the creature of God." Thus the Church in this country has never suffered herself to be called from Cranmer, or Luther, or Calvin, or any other person to whom some societies of Christians look up as their founders,—nor is it the name of St. Athanasius that recommends this formulary to her adoption. The Ritual and Liturgy which we use can be ascribed to no author, but we use them because they are found to embody the devotions of the Church universal, as we discover them in the earliest records to be traced up to the apostolic times. Those offices were at the Reformation translated, and so arranged as to meet the convenience of modern times. Among these was found this Creed, which was also translated and retained, not because it was supposed to be the composition of St. Athanasius, (for when it was described as the Confession of our Christian Faith, commonly called, The Creed of St. Athanasius, it was clearly intended to

convey the contrary opinion,) but because it embodies the tradition of the universal Church as to the fundamental verities of Christianity.

God grant that if there shall be any unhappy sceptic present when next this Creed is rehearsed, he may be startled at the strong, the very strong expressions therein used, and be led to *search the Scriptures to see whether these things be so*. If he do so with an honest and sincere mind, together with prayer, we shall not fear the result. The Church says life or death depends on our having a right faith. The Scriptures say the same thing. How important, then, is it to ascertain what the right faith is. Surely this labour ought to supersede every other labour. Surely we ought never to rest until we know and are certain that we are in the right path. The great moral, indeed, to be drawn from all that has now been written is—that religion is not what some persons would consider it, a light, an easy, a trivial task. Without mental exertion no man can become a truly religious character.

And now, my friends, you who are conscientious Churchmen, who would justly feel indignant if the Clergy appointed by God to preside over you, forgetful of their solemn subscriptions, were to neglect to observe the orders of the Church, which they are sworn to obey, and who will gladly repeat with us this confession of our Christian faith, I commend you to the blessing of the Almighty and Everlasting God,—humbly thanking him that he has given us grace by the confession of a true faith, to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity, and heartily beseeching him to keep us all steadfast in this faith,

I remain, your grateful friend, and

(Under the Bishop,)

Your affectionate Pastor,

W. F. HOOK.

VICARAGE, LEEDS,
Ash-Wednesday, 1838.